

# THE BAPTIST.

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## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

### STATE ORGANIZATION.

President—Arthur Flake, Winona.  
Secretary—L. P. Leavell, Jackson.  
Treasurer—W. M. Burr, Greenwood.  
Editor—J. L. Johnson, Jr., Clinton.  
Executive Committee—H. C. Rosamond, Winona; P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Any pastor or brother desiring help in organizing a Union or any information regarding the work and methods of the Union should address the District Vice President living nearest him.

### CONVENTION NOTES.

Arthur Flake was elected president for the sixth time. He is one of the busy business men who gives much of his time to his work—and the business prospers.

In spite of the notice that it would be impossible to provide homes for those delegates who were behind time, several brethren came in late and claim to have been treated better than the regular delegates. Bro. Miller always did love a joke.

Bro. Shelburne, of Alabama, was the only visitor present. His address was highly practical and of especial value to pastors.

Does it interest a church in B. Y. P. U. work to hold a convention with it. Out of six conventions four have been held at Canton, Wesson, Oxford and Meridian First Church. There was not a delegate at Columbus from these churches.

The presence of ladies and their part in the exercises added much to the interest. After the papers read by Mrs. R. L. Bunyard and Mrs. Landrum Leavell and their demonstration of Junior work, no one could wonder why they are successful.

The address of L. P. Leavell on The Finished Product of the Missionary is one of

the most inspiring ever delivered. Any pastor can get Bro. Leavell to give it to his people. The Sunday-school Board has located him at Jackson and he intends to give much of his time to Mississippi. When you write for him ask for Mrs. Leavell to come to and help organize your Junior Union.

Miss Lula Harvey is President Flake's "right hand man" in B. Y. P. U. work. The recognition of the value of her work by the convention was a deserved tribute to a most excellent young woman.

When Bro. Vernon Rowe taught the lesson on The Holy Spirit to the Winona Sacred Literature Class, some teachers present learned some things. They also learned that there are other Rowes besides the great Secretary.

The ease with which the collection for the expenses of the next year was taken up was gratifying. Every Union represented responded willingly and gladly.

No wonder Pastor Miller succeeds at Columbus with such a Union behind him. He says it is the greatest help he has in his church work.

Bro. W. E. Farr reported a new Union organized in one of his churches and his intention to organize in his other charges.

Bro. L. L. Watts is President of one of the best Unions in the State. He believes in the convention to the extent of bringing his charming wife and little girl, who are members of the Sacred Literature Class.

The District Vice Presidents are anxious to aid in organizing new Unions. Write to them and let them show you how the young people are encouraged and developed.

The Clinton delegation while small, made its presence felt. The address of Prof. Aves was scholarly and polished and at the same time, practical. Dr. Lowrey rendered valuable assistance in taking the annual collection and in his speech was at his best. These are men of whom Clinton and Mississippi College are proud.

Among the absentees no one was missed more than B. G. Lowrey. It is true that Blue Mountain was ably represented by Bro. McMillin whose earnest talk was appreciated and enjoyed by all, but we have fallen into the habit of expecting to hear Mr. "B. G." say a few things in his unique way.

Nor was Dr. Sproles there without whose presence a Young People's Convention seems hardly complete. We know he was present in spirit.

But W. P. Price was present with his ready wit and sparkling repartee. Dr. Spillman says a deaf and dumb man makes a fine leader. We are glad Bro. Price is not deaf and dumb. We know he would not say so many good things if he were.

The attendance on the convention was not so large as it has been. But the delegates present were those who are most interested in the work; they were those who are actually doing the work, and they came with the intention of putting it on a better basis than ever before. The spiritual atmosphere was very noticeable and there was not a word of dissension spoken.

The B. Y. P. U. of the South, McComb Baptist Church was organized Oct. 2, 1904, with six officers:

President, Miss Fannie Terrell.  
First Vice President, Miss May Embry.  
Second Vice President, Miss Etta Crittenden.  
Recording Secretary, Mr. Oliver Wilson.  
Corresponding Secretary, Miss Lucy Wilson.

Treasurer Miss Mary Formstrand.

We have enrollment of thirty members—meet every Sunday evening at 3:30 o'clock. Our pastor is Elder J. H. Lane. We are doing nice work to be so young in the service, hope we will be able to compose a better piece next time.

Truly,

O. J. WILSON.

Nov. 21, 1904.

The Synod of Mississippi in session at Holly Springs, November 15,—18, by an overwhelming majority adopted the resolution to move the Southwestern Presbyterian University from Clarksville, Tenn., to Atlanta, Ga. Drs. Raymond and Caldwell who have been directors of the institution from the Mississippi Synod for the past ten years, have been vigorous opponents of removal. In response to overtures from one of the Presbyteries of the Synods, Dr. Raymond tendered his resignation, Dr. W. D. Hiddleston of Oxford and Hon. C. H. Alexander of Jackson were elected directors, and J. J. Chisolm D. D. of Natchez and Hon. W. C. Wells of Jackson directors in the proposed new University at Atlanta. There are some legal difficulties in the way of removal which will be carried to the courts of Tennessee for settlement.



## "Lo, the World is Gone After Him."

BY M. R. COOPER.

It was the first day of the last week of our Lord's ministry, the day of His triumphal entry into Jerusalem as Messiah; treading upon a carpet of fragrant flowers, over-arched by the glamoring noon day sun, enveloped by the vast multitude of radiant manhood and womanhood and electrified by tens of thousands of harmonious voices as they sang, "Hosanna to the King in the highest,"—that the hopeless Pharisees sank down in despair and murmured among themselves, "Behold how we prevail nothing; lo, the world is come after Him!" Jno. 12:19.

The most important and far reaching battle in two thousand years had just been fought between Jesus and the Pharisees. Jesus was the Hero of the hour. The Pharisees, humiliated, chagrined and defeated submitted to the inevitable and watched the world go after Jesus! The Hero of the hour was the matchless Son of God!!

Five days afterward Jesus was "lifted up," and there, suspended between a darkened heaven and a trembling earth, poured out His life blood to redeem you, me and all mankind. Since that time His disciples have been "drawing all men unto Him" until the following results have been accomplished:—[From Warwick].

1. From all denominations there are about 16,000 missionaries on the Foreign Fields.
2. There are 65,000 native Christian workers.
3. There are 81,000 native missionaries on the fields for Christ.
4. Stations and out stations, occupied 22,000.
5. More than 25,000 Schools and Colleges on the fields.
6. In the Schools and Colleges there are more than one million pupils.
7. Bibles and other religious literature have been translated into more than three hundred and fifty languages.
8. We have more than a thousand Hospitals.
9. The total amount contributed last year by all denominations to sustain and support these missionaries, schools and hospitals was nearly twenty million of dollars! Much money for Foreign Missions to be sure, but not quite half as much as we paid for chewing gum! This money was paid through four hundred and seven different Mission Boards. (The "Gospel Missioners" also gave some but not enough to count).
10. The total number of heathen converted to Christ during the Carey Epoch to 1900 was 4,327,283 of whom 1,129,298 were communicants.
11. During the past ten years our missionaries have made an average of winning 125,000 heathen to Christ every year.
12. There were last year 155,000 heathen converted to Christianity!
13. There are now about 418,000,000 Christians in the world.
14. "And I saw another angel fly in the

midst of heaven, having the Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people." Rev. 14:6.

15. Yet it is still necessary for us to pray, "Thy Kingdom Come."

16. "Thrust in thy sickle and reap: for the harvest of the earth is ripe. Rev. 14:15 b.

There are yet 197,000,000 Mohammedans in the world who do not know Christ. However, they have made a net gain of only 35 per cent, during the past one hundred years.

There are yet 830,000,000 heathen and pagans who do not know Christ! They made a net gain of 100 per cent during the past hundred years. But during the same period the Roman Catholics made a net increase of 130 per cent., while the Protestant Christians gained 235 per cent. It required the first eighteen centuries for the religion of Christ to achieve vantage ground among the great religions of the world, upon which their missionaries could build; and during the 19th century the achievements of Christianity have been so marvelous that the other religions of the earth are stricken with awe. What of the present century?

Russia, though posing as a Christian nation, had like the Orion, "the celestial giant"—gloried in her own greatness while her people grew as corrupt as Israel in the days of Amos until God sent upon her the "Yellow peril" which will purge out wickedness and enthrone righteousness. In the meantime, Japan will learn that it was not by her might nor power that wrought the victory, but by the Spirit of God, and this is fast winning Japan to Christ. Soon she will win old China to Christ. Soon little Turkey's head will be wrenched by the "Northern Bear." Palestine will be given back to the Jews. Before this is done there will be war," but it will be done. This "after the fulness of the times of the Gentiles is come in," and "all the world is filled with the knowledge of the Lord as the waters cover the mighty deep."

Then cometh the Millennium—before the end of the 20th century:

I think we shall then hear Paul raise the old Coronation,

"All hail the power of Jesus' name,"

while Tertullian exclaims,

"Let Angels prostrate fall,"

then Origin will cry out

"Bring forth the Royal diadem,"

and John Chrysostom will sound the chorus:

"And crown Him Lord of All."

Augustine will continue the song:

"Crown Him ye morning stars of light,

Who fixed this earthly ball;

Now hail the strength of Israel's night,"

then Bernard of Clairvaux will sing:

"Ye chosen seed of Israel's race,

A remnant weak and small,"

while Thomas Aquinas in the sweetest harmony,

"Hail Him who saves you by his grace,"

Wycliff will then exclaim in thundering

tones,—

"Sinners, whose love can never forget

The wormwood and the gall,"

and Savonarola, in the same breath,

"Go spread your trophies at His feet."

Then Luther yells,

"Let every kindred, every tribe,"

while John Calvin takes it from his mouth

"On this terrestrial ball,"

and then Hubmeier thunders

"To Him all majesty ascribe."

Then John Bunyan in behalf of the modern Jews cries out,

"Oh, that with yonder sacred throng,"

quickly followed by Wesley, Carey and Judson and Robert Hall,

"We at His feet may fall!"

then exclaimed Spurgeon, Moody and Broadus,

"We'll join the everlasting song,"

while all the redeemed, of all the ages, all the nations, Jews and Gentiles, will make all heaven resound with that wonderful chorus,—

"And crown Him Lord of All."

Until that good day let us be faithful.

First Baptist Church, Radford, Va.

## Leon, Mexico.

Several things have transpired to prevent my writing since my return to the field in July. Soon after my arrival, the brethren of the South Mexican Mission began to consider the advisability of my leaving Leon to take charge of the Morrelia field, for a number of reasons which seemed good at the time, and it was also requested by the Board that I should, and so announced in the October Journal; but I am happy to say that it has at last been decided definitely for me to remain here in Leon. Suffice it to say that I am glad, for this is the place where I began my missionary struggles, and it was for Leon's sake that I went back to the States and finished my medical education.

Since this decision was arrived at, I have busied myself about securing a more suitable house, and the Lord has so directed everything, that I have been able to rent one of the best houses right up in the heart of the city, with a good contract for all the time and privileges I want, which furnishes ample room for my residence, chapel, medical rooms, and also a small day school. I have moved and am settling down to work with fine prospects for great success along all the lines I am directing.

What a joy it was to find that my native helper, the only one I have for this and six or seven other large cities, had been very faithful during all my absence in the States. He carried a tremendous responsibility, and he had not only been able to hold his own, but had baptized several members here in Leon, and also opened up work in another city which he visits together with another out station once every week. The Lord had carried on the work in my absence just as if he didn't need me at all, and this together with many other providential manifestations

only confirms my belief that I did the right thing by dropping the work for awhile to go back and finish my medical studies so as to prepare myself for broader usefulness.

I am glad to say that my medical practice is growing as fast as I could hope for. We now hold dispensary for the poor patients every morning at nine o'clock, and before we dispense one drop of medicine, we hold religious services, thus giving six more services every week than we could have had otherwise, and give us hearers who never would have come about us otherwise. At later hours in the day I give consultations to the well-to-do patients charging the customary prices of the so-called higher classes on professional visits, and thus little by little I am making friends amongst the most fanatical and entering homes where I never could have gone without medicine. In this way I hope to build up a medical work which will in time be self-sustaining, and also give me many more thousands of opportunities to preach the gospel. Already in the four or five weeks I have been practicing medicine, I have made more friends and come in contact with more new people in a way to get to reach them with the gospel, than in all the four years I had been in Mexico.

Who will say, then, that the practice of medicine takes up too much of the preacher's time and interferes with the preaching of the gospel on a foreign field? Think of it, six services each week through the dispensary, in all, three times as many as I had before! Homes entered with medicine thus giving opportunities to visit where I never could have gone before! Ah, if you could only come and spend one day with me in it, and see how their hearts grow tender toward the missionary and his religion as the Lord enables me to relieve the suffering, you would say that it is the Lord's own great work. My heart is happy in it, happier than I ever was in the work before, or than I ever could have been without this strong arm of medical science to help.

Wish I had space to tell you how we have recently organized our church into an active working force, sending out all the members in every direction to work through every means we can think of which are legitimate. We must work for the "fields are white already unto harvest."

I recently had the great pleasure of attending the National Baptist Convention of Mexico up at Torreon in the northern part of the republic, where I met Brethren Watkins and Chastain, so well known and loved in Mississippi. I also met most all the workers, both American and native in Mexico. Bro. Cheavens told me just before we separated that he got more inspiration for the work's sake from this convention than he did from the great Nashville Convention in May, and I quite agreed with him, but that is a great deal to say.

Salutations to all my Mississippi friends, and especially to the saints at Sardis and Coldwater whose tender relations with

me while I was a medical student at Memphis will always be a green spot in my memories of pastoral life in the homeland. Pray for us down here, and write to us, all who will.

Yours fraternally,

R. W. HOOKER.

## Resignation of Pastor W. E. Ellis.

The service at Crystal Springs was one of mingled sweetness and sadness. The beloved young pastor and his cherished people had come to the parting of the ways. He was imbued with a double portion of the spirit, and strength to meet the occasion, but his people "bowed down their faces to the earth."

After reading and commenting on the journey of Jesus with the two disciples to Emmaus, preached from Luke 24:51-53. As one who had passed through Gethsemane and Calvary with his Master so he kept step with "as far as to Bethany." Yea, even beyond, for the most earth-worn of us could through him, catch glimpses of the ascending Lord as He was parted and carried into heaven.

At the conclusion of the service conference was held and the following, signifying his resignation, was read by himself. It was accepted as soon as some brother could, speak to take place Jan. 1st, 1905, salary continued till that time, but with an immediate leave of absence.

## RESIGNATION.

Dear Brethren:—Almost two years ago the relation of pastor and people was formed between us. I came to Crystal Springs because I felt God was in it, and had a work for me to accomplish. No church ever received a pastor and wife more cordially, and at the beginning you won our affections and hold them still. We came as strangers and asked for your friendship and you gave us your love, we asked for your help and you gave us unsparing loyalty. You have fulfilled every promise and met every obligation. In every benevolent undertaking you have done more than you were asked to do. Your devotion to every interest of this church is a true and your loyalty to your pastor no man can question. With the tenderest love both pastor and wife can have for a church, we love you. But the tenderest earthly ties must be broken. Often we cannot read God's providences, but he is wise and good. The time has come when broken health makes it impossible for me to do the work to which you called me. It is, therefore, expedient for me to offer my resignation, to take effect not later than December 1. I must not embarrass you by an endeavor to continue, when I know I am not able to accomplish what I see needs to be done. Our work together has been the happiest sort. To break the tender ties that bind us still, no one can know how our hearts bleed at the thought. I had hoped on returning home, one month ago, to prove in some measure the genuineness of our gratitude for the help you gave us in our distress. God will it otherwise. We must separate,

but in the separation let us sing a requiem vibrant with joyous hope. Sickness may be the medicine that God administers to cure and purify the soul. How transient the bitter taste, compared with all the joy and vigor it may bring. Here we are pilgrims seeking a better country, a brilliant, fadeless paradise. We shall find it. The road is short, however rough; our destination sure to be reached: our mansion sure to be ready; our abode eternal. Our grief is genuine, but there is no grief that does not carry in its hand the token of approaching happiness, no parting that does not bear the golden girdle of a blessed reunion.

Yours in brotherly love,

W. E. ELLIS.

## "A Great Trio."

One thus titled a book and named them Jeter, Yates and Fuller.

Jeter, a great force among men in the churches at home; Yates, surpassed by none in missions this side Paul, unless it be Judson and Cary; and Fuller, the great pulpit power and doctrinal preacher.

Great names give great heritage; and this is the life bearing the name.

A life unflinching in worthy purpose is a life that is worthy and possessed of richness for climbing youth; and when the purpose must walk in trial, its value is heightened and its luster brightened.

It was so with at least two of the above. Jeter fought and overcame adverse environment while yet young, and Yates trod the mill of heroic struggle his life through. Such lives shape destiny.

There have lately been with us: All honored and all honoring brethren—honored and honoring in work.

Dr. Parish has been felt for good for many years in pastorates in Mississippi and in our great gatherings at home and abroad, and he has at all times and places stood for "the faith once for all delivered to the saints," and his talents have been richly honored. He was with us the fourth Sunday in October and preached to an afternoon congregation—house was nearly full.

Dr. Lucas came a week later and gave our people two soulful sermons and took names for THE BAPTIST. He left us Tuesday morning for Lebanon. Bro. Lucas is doing much for the most potent agency we have with which to further our denominational interests. Every Baptist should have THE BAPTIST. He made a speech at the Lebanon in which he showed that in supporting THE BAPTIST we further the interests of every line we foster, and also, that every Baptist is in duty bound to support it.

Bro. E. Byrd is number three. He told of Sunday school work, and we drank of his spirit, his methods and his purpose.

Since his coming our superintendent has formed new resolutions and all have purposed anew to be worth more to the Sunday school.

Brother Byrd is full of enthusiasm for his work and is doing a great work. He occupied our morning and evening the first Sunday in November. We bless the day he came.

J. E. PHILLIPS.



## Church News.

Rev. T. J. Finley becomes pastor at Newton, for half time.

Lumberton, goes to full time next year with Rev. W. S. Allen as pastor.

The correspondents of Rev. J. P. Hemby will address him at Brookhaven hereafter instead of Hazlehurst.

The pastor at Bear Creek reports a good day with a collection of more than \$12.00, with a Thanksgiving offering to follow.

Rev. George Cooper, D. D., for twenty-five years pastor of the First Baptist Church of Richmond, V., has become pastor of the Baptist Church Media, Pa.

McGee comes up with a good contribution for the Orphanage. The ladies send a box of clothing and quilts, church and Sunday school cash. All told amounts to \$54.00.

On last Sunday Rev. T. D. Bush preached his final sermon at Salem. He has served this church two years. The church regrets to lose Bro. Bush.—We commend him to churches looking for an efficient, and faithful pastor.

The work is going well at Okolona. Have received recently eight into the church, a good class in the Sacred Literature Course. The Woman's Missionary Union has sent a box to a frontier missionary, valued at \$58.00.

Rev. W. B. Sansing editor of The Mississippi Baptist, Newton, has gone to take a course in the Seminary at Louisville, Ky. Rev. J. E. Chapman becomes managing editor and Rev. W. P. Chapman field editor. Sansing and Gallaspy still own the paper. We wish for Bro. Sansing a happy and profitable stay at the Seminary.

The First Baptist church house Tahlequah, I. T., was dedicated November 13th, Evangelist Frank M. Wells, Memphis, Tenn., preaching the sermon. A weeks meeting followed. Fifteen manifested a desire to be saved. Twenty new pupils were added to the Sunday school. Bro. Wells dates are as follows—Buchanan W. Va., Nov. 27, Dec. 8, Pinckneyville, Ill., Dec. 11, 22nd, Jan. 1-12.—Salam, N. J.

Pastor J. E. Phillips tells of a good day's work. On last third Sunday he buried four splendid young people with Christ in the waters of Talahoma. At night service of same day, received one by letter, organized a B. Y. P. U. of nearly thirty members. Truly, if this were all it were enough to make the pastor's heart glad but he adds on Nov. 22nd our ladies packed a box of good things, valued at \$9.00 and sent to our orphans.

## How to Make Our Society a Success.

Nourish it with your prayers, encourage it with your presence, sustain it with your means. We must have unity of purpose, harmony of action, and go forward. Our motto should be: "The Lord is for us; who can be against us?" If He be in our behalf, no one can prevail against us.

Our society in Hollandale is only four years old. The one in Maryland, of which Miss Annie Armstrong is president, has been in existence twenty-one years. How useful her life is! She has made the world better by her work for the Master. Should we become weary and give up? Those who read THE BAPTIST are encouraged by reports from different societies, telling of boxes sent to missionaries, and contributions of money made to other objects. These associations have much happiness in their work.

It is said that more than 15,000 missionaries are preaching the word of God in the heathen world, and that more than \$17,000,000 is contributed annually towards their support and to sustain and enlarge their work. But what is this compared with our great numbers and wealth? Sisters of the Missionary Union, what part have we in this work of love and redemption?

There is a work at home in which we should engage with zeal and pleasure. The President of Mississippi College is asking for more room. About 350 students are now enrolled in that school. Our professors are servants of God, and educate the heart as well as the brain. They are teaching and agonizing in prayer that our boys may go forth as refined gold, fit for the Master's use. This is our own Baptist school. Its motto is, "Onward and Upward." It is now fifty-three years old, and will stand as a memorial to the Baptist denomination when we all have returned to dust. Shall we not, dear sisters, build one pillar, or place a few bricks in the walls, to make room for the boys who are coming in from the highways and hedges. In a few years the little boys who now play about our doors will sit at the feet of these men of God and receive instruction and training. No other teachers will polish them as these will. Let us respond cheerfully and generously to their call for help in the erection of new buildings.

MRS. MARION BAREFIELD.

State prison! Records show a big majority of crime is created by malt, fermented or distilled liquors. Also, that a large proportion of the "Drink Habit" responsible for this, had its root in tobacco.

Abraham Lincoln said: "We shall nobly save, or meanly lose, the last, best hope of the human race."—Am I wisely voting and working for prohibition of saloons, the great enemies of civil and religious liberty? Or meanly doing nothing, or worse than nothing.

## Occurrence and Comment.

### Service and Services.

There is a difference. Attending church services and attending to Christ's service are not the same thing. There may be services without service, performance (going through a form) without worship.

Innocent children. The popular idea that children are innocent, while it may be true so far as it refers to evil knowledge is totally false in so far as it refers to evil impulse.—Herbert Spencer.

The aim of education should be rather to teach us how to think than what to think—rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—Beattie.

To keep out sin. There are two ways. One is to build great walls of prohibition, like the dykes in Holland, which hold back the salt tide. The other and better way is to elevate the character, as the cliffs of England rise above the sea and need no dyke.

It is not from the tall, crowded warehouse of prosperity that men first or clearest see the eternal stars of heaven. It is often from the humble spot where we have laid our dear ones that we find our best observatory, which gives us glimpses into the far-off world of never-ending time.—Theodore Parker.

The cyclonic preacher who gave out that he would preach the next Sunday morning through a megaphone from the top of a rock 100 feet above the town, of course was congratulated by all the sensible upon reaching the climax of sensational stupidity; but he is yet one short of that noted ecclesiastic in New York who "stole the living of heaven to serve the devil" in by standing on a beer keg and dedicating a liquor saloon to the service of God.

The outlook says "There is a sharp line drawn by a host of Catholics between the Pope as the head of the church and what is called the politics of the Vatican." And that "there are a multitude of devout Catholics who accept the authority of the Pope in all religious and ecclesiastical affairs as paramount, but who differ radically from the political policies which often govern the Vatican, and are, it is believed, inspired by a group of Italian ecclesiastical politicians." We should not forget that it is claimed by Rome that the Pope is absolutely authoritative and infallible only when he speaks on religion and morals, and ecclesiastical affairs.

Several men have recently gone into bankruptcy—some voluntarily and others by constraint. In some instances these men were custodians of trust-funds—educational, charitable, or orphanage. Prominent among these is Thomas E. Wagg-

man, Treasurer of Roman Catholic University at Washington. The trust-funds were involved in the proceeding and the result. Some of these men say the money was borrowed and used as personal property, and not as a trust. But can a man borrow from himself? Our law does allow such a transaction because the trustee is willing to pay larger interest than other men are willing to give, and holds his bondsmen as security. But it is a notorious fact that our courts are very careless in accepting bonds and very indifferent in enforcing payment from bondsmen, even in behalf of orphans. It seems that there is no legal penalty to infidelity to the most sacred trust-fund when a man is allowed to borrow from himself. When will our courts awake to honesty and justice and kindness?

Not long since an only son was grieved that his mother did not have a diamond ring. He determined that she should have one, and that he would give it to her. In early boyhood he began to put away all his earnings and continued to do so until he was nigh unto his majority. One day he walked into her room and said: "Sweet mother, here is a beautiful diamond ring for you, representing all my earnings since I was a small boy and my undying affection." Boys understand the self-sacrifice in providing this fund, and the pure love that consecrated. Buy that ring? Never. Can that boy sin against that mother? Can he go away and remain long from such a home? It would seem impossible. All this should be a symbol of the mutual relation between our Lord and men. On his part the perfect ideal is realized. He is and always has been what a father ought to be to his children. But we mar the relation. Let us go back to our Father's home and live and act like children should do. Let us give unto him that which he regards above all jewels—the faith and hope and love of our hearts. Dear soul, do this just now. It will please God and bring a great blessing to your soul. "Oh, that I might bring some soul through my pen to the faith and service of Christ. This is my prayer while I write as well as when I preach.

When the Marquise des Monstiers Merinville, formerly Miss M. G. Caldwell, and a maternal descendant of the noted Breckinridge formerly of Kentucky, gave a large part of her fortune under the influence of "Bishop Spalding of Peoria, Ill., the guardian and administrator of the estate of Miss Caldwell," to found the Roman Catholic University at Washington, repudiated that church, she herself gave as the ground of her conduct that she had learned while living in Europe that her object was hopeless, namely, to "elevate and refine the American clergy," that it was impossible to purify the branches when the trunk was so foul.

But the ecclesiastics at the National Capital will not accept this statement as the ground of her conduct. Bishop Spalding is reported to have said that he could not

assign any reason for her action, "that he knew her only as a good Catholic, and until the announcement was made today had given no thought otherwise," that "it is a mystery to me." Ridiculously intimating that she was not trustworthy after repudiation of the Roman Catholic Church. "One official of the Catholic Church attributed as a possible cause, the story to be correct, the notoriety which the University gained by the sale of Thomas E. Waggaman's trust-fund, by which the University suffered considerable loss." And one of the business board said: "knowing nothing of what prompted her to take the course she did, we must wait until it is made clear." And his in the light of her own statement as to the motive of her conduct. She is of age, intelligent and sane. Why not permit her to speak for herself? A careful public will accept her own testimony. Surely, "The church" is having rough sailing on a sea illuminated by the searchlight of the associated press of America.

### Working for the Dear Master.

The art of holding on is a great thing. It is an excellent wearing habit in this age of haste and competition. We should set a high value on the habit of holding on, and look to Jesus for His blessing. In no way of life is success attainable by man or woman who has not acquired the grace of persistence. In the inspired pages of Revelation the promise of reward is made over and over to him that overcometh. To overcome obstacles to the performance of duty we must undertake them in the name of Christ and hold on with implicit faith and untiring zeal. Let us look to the Rock for oil, and keep our lamps trimmed and burning, and He will bless and supply an abundance.

With best wishes for THE BAPTIST, I am truly,

MRS. W. W. WEEKS.

### Women's Work.

Sisters, can we realize how great a work there is for every one? It is hard for some to give it a serious thought. And yet women's organizations have had an influence so wide, and increase so rapidly, and have given an impulse so cheerful, that no other agency compares with it in value. I think when a woman once becomes a working member of a missionary society it is so interesting that it is quite a grief not to be able to attend all the meetings.

For the last four years I have not lived near my society, but I keep up my dues and render all possible assistance. This society is at Hollandale and has been prosperous since its organization. I entertain the prayers of the sisters that we may not grow weary in our Master's work, as there is great reward for faithful service. Dear Sisters, the only way to be truly happy in this life is to be busy.

MRS. W. W. WEEKS.

Kansas and Nebraska are about equal in size and population. High license Nebraska sells over twenty times as much liquor as prohibition Kansas.

A teacher of music belonging to another denomination urged some Baptist girls, who had good voices and whom she was training, to leave their own church and sing in the Episcopal choir for the benefit they would receive from the higher order of music used in that church. There were three points in the Baptist pastor's remonstrance—

1. They could get good training in the rehearsals of the choir of their own church.
2. They should not turn the worship of the Lord's house on the Lord's day into a singing class.
3. Their teacher surely was a competent instructor and did not need a church choir to help her out. This last appeal may have some influence for good on the teachers, even if the others have none on the singers.

At a business meeting of the Baptist church at Carrollton Sunday last, the pastor, Rev. H. M. Long, tendered his resignation to take effect with the close of the year. The Rev. Mr. Long leaves this work of his own accord; he has been here for some time and has labored well and faithfully in his work, and has the good will and respect of all.

None has aught to say against him. He is a fearless and tireless worker and condemns sin in high as well as low places. He loves man but not wickedness.

He is yet undecided as to where he will go. Wherever his lot is cast, he has the best wishes of the Alabamian.—West Alabamian.

Recently A. J. S. Thomas, editor of The Baptist Courier, S. S., said to the editor of the Word and Way that "Baptists in his State are growing in numbers and missionary spirit, that they are harmonious, that new churches are being planted, that the members now number 100,400, that Furman University under the presidency of Edwin M. Poteat is doing well." Our Seminary was in Greenville, S. C., about a score of years. Her students all along have filled many important pastorates. This fact goes far towards explaining Baptist prosperity in that State. Our people cannot begin to estimate the value of this institution to the South and even to the world.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore break for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.



## The Home.

### The Price He Paid.

(Mrs. M. A. Hawkins.)

One of the sadest records to the writer as well as one of the most significant found in the Bible is the history of Lot. That he was a righteous man we know. He loved God truly. Yet, side by side with this love (and probably so hidden that he did not recognize its baneful tendency) was the desire to gain wealth. When his uncle generously said to him: "Look abroad over the land and choose where thou desirest to dwell," he gazed toward Sodom. So while he knew the wickedness of the city, we find him deliberately pitching his tent toward Sodom, in other words, placing himself and family where the influences from this evil center of iniquity would overshadow them.

Beloved, tears spring from the heart as these words are penned. Why? you ask. Because the results of this choice were so costly and so far reaching. The price he paid was the loss of everything that he held dear on earth. Read the history through dear hearts, with candid and thoughtful minds. Trace his footsteps and follow, if you can, the gradual power gained by the Sodomites over the man's family. He pitched his tent toward Sodom because of the pecuniary and worldly advantages found there. Is it strange, his children reared under its poisonous moral atmosphere, should contract marriage relations with citizens of this leprous community. No doubt he reasoned thus: "I must increase my possessions in order to give my children the advantages they need. I can best do this near Sodom. Even his wife became so enamored with this wicked place she at last shared in its horrible fate.

Fathers, mothers, has this narrative any personal interest for you? That school where you are placing your daughters, does it bear God's seal. Is his will the first thing sought by those who have it in charge? Is everything upon which the Holy Ghost would frown banished from its walls. No matter how carefully you may have taught her that certain things are wrong, if you place her under their influence she will be contaminated; and you will be responsible. No matter how fervently you may pray, if the plastic gold is placed in a world that bears the world's impress, it will return to you bearing its stamp. God nowhere promises to save our dear ones unless we are obedient to Him. Search the scriptures and find what such obedience means. His commandments are to be as frontlets between our eyes and stamped on the portals of our doors. Let your life speak to them of Jesus. Guard them so tenderly and watchfully from unholy and worldly influences that you can say of a truth, "I have trained them up in the way they should go," tried to teach them the denial of self, separation from the vanities of the world and to walk in the steps of our blessed Lord and Savior.—Se-

lected by Mrs. A. J. Spurlock, McComb, Miss.

### Great Young Men.

Charles James Fox was in parliament at nineteen.

The great Cromwell left the University of Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in parliament at twenty-two, and at twenty-four was Lord of the Treasury.

Lord Bacon was graduated at Cambridge at sixteen and was called to the bar at twenty-one.

Peele was in parliament at twenty-one, and Palmerston was Lord of the Admiralty at twenty-three.

Henry Clay was in the Senate of the United States, contrary to the constitution, at twenty-nine.

Maurice, of Saxony, died at thirty-two, conceded to have been one of the profoundest statesmen, and one of the best Christendom has seen.

Martin Luther had become largely distinguished at twenty-four, and at fifty-six had reach the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty-five, and at thirty he was the peer of the ablest men in congress.

Washington was a distinguished colonel in the army at twenty-two, early in public affairs, commander of the forces at forty-two, and president at fifty-seven.

Napoleon at twenty-five commanded the army of Italy. At thirty he was not only one of the most illustrious generals of the time, but one of the greatest law-givers of the world. At forty-six he saw Waterloo.

The great Louis X. was Pope at thirty-eight. Having finished his academic training, he took the office of cardinal at eighteen, only twelve months younger than was Charles James Fox when he entered parliament.—Religious Intelligencer.

### Beams From Other Lamps.

#### Not Inspiration, But Work.

Some one asked Mr. Thomas A. Edison if any of his great inventions came to him by inspiration. He replied, no, they all came by perspiration. It is said that when he gets an idea he walks with it, talks with it, sleeps with it, eats with it, grapples with it until it yields its secret. This is always true. No excellence without great labor. This applies to every one in every walk of life.

#### Too Large a Place.

Dr. Alexander McLaren, one of the best known of living preachers, said recently: "I thank God that I was stuck down in a quiet, little obscure place to begin my ministry. For what spoils half the young fellows is that you get pitchforked into prominent positions at once, and then fritter yourself away in all manner of little en-

agements that you call duties, \* \* \* instead of stopping at home and reading your Bibles, and getting near to God."

### Wise Words.

(Grover Cleveland.)

"It is not altogether a fanciful or pessimistic notion," said ex-President Cleveland at the laying of the corner-stone of the Hebrew technical school for girls in New York last week, "that leads many of our patriotic and sincere citizens to lament the growth among us of materialism. Our people are undoubtedly becoming more and more infected with a feverish desire to accumulate wealth and to succeed in undertakings far removed from philanthropic intentions; but no one can yet say that in the midst of all this there does not remain to us charity for the poor, pity for the sick or wounded, and a helping hand for those who need aid in the improvement of their present conditions and future prospects."

### God Trains Men.

None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office that awaits us. We must descend before we can ascend. We must suffer if we would reign. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light.) We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—F. B. Meyer.

### The Loftiest of Lowliest Gifts.

(Alex. McLaren.)

The loftiest gifts, the most conspicuous position, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as he will; and whether he endows him with starlike gifts, which soar above, and blaze over half the world with luster that lives through the centuries, or whether he sets him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or so and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have one office—namely, to give the light of the knowledge of the glory of God in the face of Christ Jesus.

Now that "the country is saved"—as some view it—suppose all the Christians of all parties who have been so absorbed in the effort to save it put something of the same energy into the task of seeking to save lost souls. There is a good deal more danger of the loss of souls than there was of the loss of the country; yet how little concerned we are about it.—Examiner.

## Sunday School Lesson.

BY R. A. KIMBROUGH.

December 4, 1904.  
2 Chron. 29:18-31.

### Hezekiah Reopens the Temple.

Time: 727 B. C.

Place: Jerusalem.

Motto Text: "Them that honor me I will honor." I Sam. 2:30.

Things went from bad to worse under Ahaz until it was plain that he was the worst of the kings of Judah. He went so far into idolatry that he ordered the temple doors closed. In the midst of wealth, luxury, and sin he was too weak to set himself against the current, so he went with the wicked. He appealed to the king of Assyria for help and became subject to him. Isaiah had warned him against so doing but to no avail. He was defeated by Syria and Israel. The Edomites and the Philistines had captured some of Judah's cities. He sacrificed unto the gods of Damascus, having established Syrian idolatry. With the temple service discontinued and its doors closed, and part of its vessels taken away for heathen use, he even went so far as to sacrifice his own child to Moloch. This rank idolatry was "the ruin of him, and of all Israel." He died after requiring sixteen years. His son Hezekiah came to the throne. He was a good, strong, pious, young man. He was twenty-five years old. He reigned twenty-nine years. He was the best of Judah's king's, the best since David and Solomon. He found the political affairs in a bad state. The religious affairs were in a deplorable condition. Wickedness and corruption were on every side. The rulers were ungodly, the priests were unclean, the people were idolaters, and the temple doors were bolted. All was bad enough but Hezekiah was equal to the situation. "He was a statesman, a warrior, a poet, an antiquarian, an engineer, and the leader of a most important religious movement. Judah seemed to be at the point of dissolution; it was to him that she owed her recovery which gave her a fresh lease of life, and enabled her to out live her sister kingdom by nearly a century and a half." The events of this lesson occurred at the very first of Hezekiah's reign. With him, nothing came before the worship of God.

#### NOTES ON THE TEXT.

1. The Temple Prepared. 18, 19. In the first part of the chapter our lesson is taken from, we find that the king "in the first year of his reign in the first month opened the doors of the house of the Lord." He gathered the priests and the Levites together and commanded them to repair and cleanse and sanctify the temple. He told them that because of the sins of the people God was angry with them. He told these priests and Levites not to be negligent. So they set about the work of cleaning at once. It took them sixteen days to do the

work. "Then (verse 18) they went in to Hezekiah the king" and reported to him that they had cleaned the temple and the altar of burnt offering with all its vessels and the shew bread table with all its vessels. Also the vessels of the temple which Ahaz took away were replaced, or rather others were placed before the altar of the Lord. The king received their report.

2. Atonement for all Israel, 20-24. The king now prepared to open the temple to the people. He arose early the next morning after the cleansing "and gathered the rulers of the city and went up to the house of the Lord." Doubtless these rulers had been leaders in wickedness under Ahaz. But now the good king turned them back to God, and so their return to the temple would set a good example for the people. Atonement for sin was the first thing necessary. So seven bullocks, seven rams, seven lambs, and seven he-goats were brought which the priests were to prepare "for a sin offering for the kingdom, and for the sanctuary and for Judah." Before acceptable worship can be offered, sin must be taken away. As then, so now. Before we can truly worship God we must come to his sacrifice for us, and accept his atonement for us. This is none other than Christ Jesus the Lord. The animals were killed and the priests took the blood and sprinkled it on the altar, thus symbolizing that they were laid on God's altar for worship and service. This offering was commanded by the king to be made "for all Israel." Not only Judah but any from the ten tribes might return to God and his temple service.

3. The Temple Worship Restored. 25-30. The arrangement of the service for worship was that the Levites were to form a choir with musical instruments,—cymbals, psalteries, harps,—and the priests were to burn the offering on the altar and when the burnt offering began the song of the Lord began, during which time the congregation was worshipping the Lord. And all continued until the offering was finished. And when the offering was finished, the king and all that were present with him bowed themselves and worshipped. "The songs used in the service were 'the words of David and Asaph the seer.'" This is further proof of its being the original form of the temple worship. "They sang praises with gladness," proof positive that their hearts were in the worship. Even the song service was worship. Not only melody with the lips but their hearts sang unto the Lord. "And they bowed their heads and worshipped." This was a reverent one, a worshipping one. They did not regard it that singing was all they had to do. They bowed and worshipped God.

4. The Thank Offering. 31.—After the opening of the temple, the atonement for sin, and the worship, an opportunity for individual giving was offered. The king said "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings unto the house of the Lord. And the congregation brought in sacrifice and thank-offerings, and as

many as were of a free heart (brought) burnt offering." The following verses of the chapter show that the response was generous. The gifts were in abundance. It was a happy day. "And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." (Read chapters 30 and 31 of II Chron. for an account of further reformation in religious life and service.)

### My Meetings.

EDITOR BAPTIST:—As I see others giving account of their work with their churches I will write something of my work to your payer. I have been preaching to eight churches this year and have been giving them all Saturday and Sunday services. In September I organized another church and since that time I have been preaching to it, which makes nine churches I am preaching to now. I will give an account of my meetings with them.

#### HARMONY.

First Sunday in August L. J. Caughman assisted in the meeting. The church was greatly revived and thirty-seven were baptized.

#### UNION.

First Sunday in September; assisted by H. F. Husbands and L. J. Caughman. Baptized 11.

#### MT. CARMEL.

Second Sunday in August. Assisted by L. J. Caughman. Baptized 3.

#### HOMEWOOD.

Fifth Sunday in July. Assisted by M. Walters. Baptized 1.

#### BULA.

Third Sunday in July. Assisted by L. J. Caughman and N. W. Westbrooks. Baptized 5.

#### SILGAM.

Third Sunday in August. I did all the preaching myself. Baptized 8.

#### SARDIS.

Fourth Sunday in August. I did the preaching. Baptized 17.

#### SALEM.

Fourth Sunday in August. Assisted by J. A. Johnson. Baptized 7.

#### PINE GROVE.

This church was organized fourth Sunday in September with seven members. The meeting broke with forty one members. Twenty baptized.

#### TWISTWOOD SCHOOL HOUSE.

I held a meeting last week at this place with L. J. Caughman. Baptized 4. This makes 112 I have baptized this year, for which I give God the glory.

D. W. MOULDER.

"For a long time I toiled on in my pastoral work amid the mystery and uncertainty of darkness into which it seemed no light could possibly come; but in all sincerity and abiding confidence, I endeavored to go forward amid the difficulties and wait on God with the sweet assurance that he would lead me through the gloom into the certainty and joy of light. The clouds have disappeared, I am walking in the light, and can see that he led me by the right way, though at the time it seemed dark and rugged and even dangerous. I thank him for this experience in and out of the wilderness."—A pastor.



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## Editorial.

### God's Purpose in Election.

It is clearly stated by the Apostle Paul in Ephesians 1:4, 5—"He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Mark the words.

Election is God's choice of man, and man's choice of Jesus Christ as Savior and Lord. This decision on the part of God is necessary, and a fruit of the divine love, and a means towards the accomplishment of its object. It is an election of love, but it is not the election from God.

The purpose of God's election is that man should be holy—whole and pure in heart and in all the functions of his being. Holiness is the fruit of God's electing love, but it is also his eternal purpose in election, in which there is given in regeneration spiritual life which spontaneously goes out into a holy life and holy love.

This election is eternal, made before the foundation of the world. Not being conditional, it could not be made because of holiness in man. It is folly to say that he is elected who secures his election by sincere faith and love and obedience, this election was made before he came into existence.

Nor is man's foreseen holiness the basis of election. The apostle says that it is the realization of the divine purpose. God chooses a man, not because he knows that he will become holy, but that he may attain unto such a state. Moreover, Paul himself states that the predestination "unto the glory of children by Jesus Christ," and

the election that they "should be holy" is "according to the good pleasure of his will." That is, God made this choice not only in his sovereignty, but also because of his benevolence.

5. Election is God's choice of certain persons, that that they may be holy. It is a choice, not to national privileges, but unto spiritual graces. It is not a choice of certain characters, but of persons that they may obtain the certain characteristic of personal holiness. Men do not, cannot, become holy in groups; but attain unto this grace individually, each for himself. If the purpose of God's election is personal holiness, then that election must be the choice of persons.

6. Holiness is the best, the necessary, assurance to any man that he has been chosen of God unto salvation. God chooses a man, not so much that he may go to a pleasant place when he dies, but that he may have the holiness which will fit him for the association of the pure and the enjoyment of their blessedness. It is said that he who believes in the doctrine of the election also believes that he is one of the chosen merely because he holds and teaches such doctrine. But according to the teachings of God's Word, he only can have assurance of his election in whose life the purpose of the divine choice is being fulfilled day by day, and realized in his experience. In other words, he who has been elected of God in order that he may be holy will be careful and earnest in obeying the injunction through the same apostle in 2 Cor. 7:1, which reads: "Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

### The Convention Board.

This Committee appointed by the Baptist State Convention to provide means for State Missions and to superintend that work, and to collect funds for Home and Foreign Missions, held its regular annual meeting in Jackson, Nov. 22, 23.

The Board is composed of 15 men, preachers and laymen, ministers who serve churches in the country, others who are pastors in towns and villages, and others still who divide their time among town and country churches. This Board is not a self-appointed, nor a self-perpetuating body. It is appointed every year at the Convention, and by the whole body of messengers. It would be difficult to find among us a set of men more anxious and determined to faithfully perform the duties assigned them. They realize that they are subject to criticism. They expect this and do not object to it. But more fault-finding, inspired by an unkind and censorious spirit, stings them. They have suffered but little in this respect. The brethren generally are patient and kind. Pray for your Board, brethren; and if you have complaint, go to them directly and you will have kind reception and candid consideration of your grievance.

This Board has set for us the task of raising in Mississippi during the coming

year for foreign, home and state missions the sum of \$55,665. The foreign board of the Southern Baptist Church requested Mississippi to give \$23,000 to the cause of foreign missions, and the home mission board of the church will receive from the Baptists of Mississippi for missionary work in the United States the sum of \$12,000, while \$21,665 was appropriated for mission work in Mississippi, which is an increase of about 25 per cent over the appropriation made last year. These funds must be raised in our churches by voluntary contributions under the leadership of our pastors. Is it a large undertaking? It may be compared with what we have been doing; but not with our universal and abounding prosperity. If our ability has been increased our gifts should be enlarged. God accepts offerings according to that which a man has now and not according to that which he had when he became a disciple and commenced to give. If all our people will give unto the Lord in their contributions to missions desiring and seeking his approbation the Board will have no difficulty in doing the work given them by the Convention.

Let us not postpone the work, but begin immediately and do it with system and regularity. Let the pastors prepare the people for every offering by giving information, that the people may see the necessities and the opportunity for great usefulness, and then let every individual have an opportunity and an exhortation to abound in this grace also. The work of gleanings is important and often neglected. It is difficult, but it should be done, and will fully repay all effort.

Disciples of Jesus, help this Board more liberally than ever. They will be faithful to this trust-fund and God will bless you. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty, as Augustus says: "Neither will a judicious benevolence impoverish any, nor will a selfish and inhuman thriftiness enrich."

There must be new bottles for new wine. The new wine of Jesus' teaching demanded new wine-skins. That is, his gospel could not be held within the forms of the Jewish religion, but must be left free to give expression to its universal truths, principles and laws in ways adapted to its own nature and spirit.

### Winona, Miss.

Yesterday was a good day with the Winona saints. All of the services were well attended. Three splendid young men joined the church at the morning service.

Our Thanksgiving service was one of the most delightful meetings I was ever in. The cash offering for the Orphanage was about \$150.00. In addition to this our Sunday-school recently sent \$49.20 to the Orphanage and our ladies will send a nice box this week.

H. C. ROSAMOND.

Nov. 28.

## MISCELLANEA.

No immensity approaches the greatness of a little child.—Victor Hugo.

Dr. Alex. Maclaren, the preachers' teacher, of Manchester, England, will reside in the Baptist World Congress in London, in 1905.

The real corrupter of American legislative bodies is the business man who seeks to acquire special privileges by bribing legislators.—Lincoln Steffens.

At the Texas Baptist Convention, in response to an invitation from Secretary Williamson, 24 men and women expressed their desire to work for Christ in foreign lands.

Rev. T. J. Walne, pastor and missionary-secretary in Mississippi for many years, has retired from the Bible Secretariate of the American Baptist Publication Society of Texas.

Mr. A. P. Pugh accepts the call extended him to the pastorate of Ellisville church, the people will have a sympathetic and wise pastor, and an instructive teacher.

Hon. Thomas E. Watson, candidate for president, was introduced to the Missouri Baptist Convention, he being a Baptist. His candidates, whether pious, or merely pious, should keep out of religious matters.—Biblical Recorder.

The Baptist Union of Scotland has a membership of 18,114, and a few Scotch Baptist churches are not in the membership of the Union. While numerically small, Baptists are a recognized religious force in Scotland.

The Episcopalian plea is that they are fish. The Presbyterian plea is that they are stately. The Methodist plea is that they are zealous. The Disciple plea is that they discard human names. The Baptist plea is that we are right.—West-Recorder.

B. Lawrence, once pastor in this State, now shepherd of the Baptist flock in Humboldt, Tenn., recently did all the preaching in a series of meetings with his church, with Miss Birdie Stapp to conduct singing, in which there were above 35 persons won to Christ.

Pastor McMillin is now in a series of meetings at Blue Mountain. He preaches the every Lord's Day to 300 young ladies and their teachers. May these special services be greatly blessed in leading us into spiritual life and building us up in it.

The Argus says that the accomplished widow of the late Rev. John O. Rust,

whom the people of Jackson remember so pleasantly, has accepted the principalship of Boscobel College, Nashville. Her distinguished husband was pastor in that city for several years. She will be among friends, and will do efficient work in the school, as she is a teacher of experience and a woman of many gifts.

Blue Mountain Church is soon to begin a \$6,000 meeting house and to build in such manner that \$4,000 additions may be easily made. Recently \$5,400 was raised towards the building. This church of only 250 members and not rich, helps all other churches and asks no assistance from others, though it is providing religious instructions for families throughout the state.

Some worthy people profess themselves as greatly in favor of Christian unity, but they would not for a moment think of yielding any point in their own creed or denominational polity to promote it. For ourselves, while we would delight to see all Christians of one heart and one mind, we are not so anxious for that as to see them united on the basis of New Testament teaching and practice. There can be no real or permanent unity except on that foundation.—Examiner.

A distinguished professor of surgery in one of our leading Southern medical colleges advised one of his students to make Gynecology a specialty, because said he, the young ladies of our cities and towns who stay in for one and two days to prepare for the card party and German, and must remain in it one or two days to recover from the dissipation, shortly after marriage will be sent to some Sanatorium, and will need the services of an intelligent surgeon skilled in Gynecology. She that hath ears to hear, let her hear.

A few years ago a bright blind little boy studying in the Institute for the blind at Jackson, who also worshipped regularly in the Baptist church, attracted attention by his reverent and devout manner, and his manly and easy bearing. As a special privilege, he was received into Blue Mountain College and graduated from that school. Now David E. Gorton is teacher of French and German in the College, and also assistant of president in English. David always could see more clearly than many people who had seeing eyes. Yet he is a shining example of what determined application can accomplish.

Pastor Lipsey at Clinton preaches to about 400 young students every Lord's Day; pastor McMillin of Blue Mountain to about 300 young ladies and pastor Miller of Columbus to not less than 200. What an exalted and delightful privilege! How solemn the responsibility! Special prayer should be made for these messengers of God. These fields are full of golden grain, and the white stalks that bear urge unto the harvest. The reaping can be

done now more easily than at any other time. Oh thou Lord of the harvest, give these reapers great zeal and wisdom and power!

The Christian layman is as surely called to preach the Gospel as the ordained minister. The difference between the two is a matter of degree, not of kind. The one is called to devote his whole time to the work and the other all the time he can spare from other necessary duties. What a powerful addition to the working force of our denomination in this city of New York would be a hundred strong Christian laymen preaching at strategic points on Sundays and other days! Why should not the City Mission Society endeavor to organize such a force? And other cities might wisely try the same plan.—Examiner.

There is now pending in the United States Senate a bill to make a state of Oklahoma and Indian Territory. For more than half a century the United States has prohibited intoxicants from Indian Territory. In every agreement made with the Indians in allotting land to them in severalty the United States has agreed to prohibit intoxicants. Five Indian councils have likewise forbidden liquor dealing. Indians and whites alike are conscious that if the new state comes into the Union without constitutional provisions in the enabling act of congress for prohibiting the liquor traffic there is danger of utter degradation and ruin. The matter is of greatest concern to the citizens who would prefer to stay out of the Union of states than to come in unprotected from the curse of rum.—The Standard.

Here is a sentence from "Recollections and Letters of Gen. Robert E. Lee" from the pen of his son, Captain Robert E. Lee, which tells the great General's theory of discipline for army and family. It is worthy of study. Who can do better than to give heed to this exhortation to his wife concerning the children? "You will have to exercise firm authority over all of them. This will not require severity or even strictness, but constant attention and an unwavering course. Mildness and forbearance will strengthen their affections for you, while it will maintain your control over them." That is it exactly. Firmness and kindness is the secret of all helpful authority in the home. If a parent is wavering, the child will not respect him; if he is unkind, he will resent him.

### Jesus' Cure for Heart Trouble.

(John 14:1-3.)

1. Believe in God.
2. Believe in Christ.
3. Believe in heaven.
4. Believe in immortality.
5. Believe in the risen Christ.
6. Believe in the coming Christ.
7. Believe in the certainty of all this.

FREE TUITION for ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.



## A Memorial Paper.

[Read by Miss L. Geneva Wilbanks, Memorial Exercise, Providence Cemetery, August 13.]

We have met today for the purpose of celebrating the memory of our dead. These are not the noble heroes who fought for our liberty nor the heroes who fought for our "Lost Cause." But they are nobler heroes who fought the hard battles for life, those who withstood the storms of the stern reality of life.

Who would have the waters of forgetfulness to flow over the soul, burying all memory of our dead. There is a sacredness connected with this better known than described. These recollections ever remain as green oases in the desert of our lives. We would not forget the dear and loved of earth ere earth the insatiable conqueror laid his icy hand upon our number. But alas! he has been in our midst again, and yet again culling the fairest flowers. But a voice soft and low seems to whisper: "They now bloom in a brighter world than this."

It is a beautiful custom to bring flowers and decorate the graves of friends. There are some, perhaps, buried in this cemetery whose "kith and kin" have long since left this community. These need special attention. These graves neglected by the living should be our special care. Let us place on them the best floral offering as we pass them, drop one tear upon the mound.

Some of us show our appreciation for our friends only after death. If a friend does a deed ever so small, but worthy, tell him of it. There is many an aching heart which could be cheered in this way. No human acts die utterly; and though his body may go back to dust and into air, his good or bad deeds will still bring forth fruit after its kind and influencing other generations. Thus every act done, every word uttered, carries with it its influence which extends over and gives color to the whole future life.

"It is not all of life to live nor all of death to die." There are many of these dead who have been in the silent "City of the Dead" for years, yet they live today in other lives. There are some persons in this audience who are imitating some of these. Your thoughts go back to the times when you received some kind look, word or deed. It is pre eminently true that their good or bad deeds hover over them after they are dead.

Orations for memorial services and epitaphs are often mean enough, for they say of the dead that which ought to have been said while living. One flower for the living brow is worth more than a whole basket of lilies or Marshalneil roses piled upon the funeral casket. Words spoken to cheer the living are worth more than a whole volume of fine expressions after one is dead.

No doubt there are people near us who never have a flower. It is such a sad mistake to save our flowers, our encouraging words, our helping hand, for some who do not need them.

If we say nothing of the living, let us

keep silent when he is dead. "Myrtle and weeping willows can never do what might be done with palm branches." No amount of the "march for the dead" rumbling from organs at funeral services can atone for not appreciating a man while living.

When Christ was upon earth did he wait after death to befriend any. Let us take him as our standard. Look around or see if there are not persons who might not be benefitted by our music, or acts, our all.

There are so many ways in which we could follow Jesus. How many of us find time to take our Bibles and read to the old? How many find time to speak of Jesus to the unconverted.

There are some who could sing; their rich musical voices tuned in harmony, could cheer many a wayfarer. There are so many songs that make the heart rejoice. Take for example, "Open the Windows of Heaven." The words of that song and such others combined with the sweet tune would thrill the inmost soul.

Little people do not know how much good their little songs do. Once a man, hard and unconcerned about his soul's salvation, heard a little girl sing one of the loved old songs: "Just as I am Without One Plea." This was the favorite song of his dead mother. As soon as the first strain began he listened almost in breathless silence, then he uttered these words: "That is my mother's voice in Paradise." That man became interested in his condition and ere a week had passed had made his peace with God. Years after he met that little girl. She had forgotten him, but he said, "I have not forgotten your song."

In conclusion would say, let us So live, that when our summons Come to join that innumeral caravan, To that mysterious realm where each shall take, His chamber in the silent hall of death; Though go not like a quarry slave at night, Scourged by his dungeon, but sustained and soothed,

By an unfaltering trust, approach thy grave, Like one who wraps the drapery of his couch About him and lies down to pleasant dreams.

## Heaven.

As I pass through life, here and yonder, I find many very much interested in the beyond. They want to know just where and what heaven is; whether it is a reality or a condition, whether our departed spirits float about in space as a feather in the air, or whether they have places of abode, a permanent home. I believe the latter is true. The home of the soul saved is a permanent place, which is heaven.

The Bible very plainly substantiates this statement in John 14:2-3: "In my Father's house are many mansions, I go to prepare a place for you," again, "for he prepared for them a city," Heb. 11:10, and we read again that it is a "city whose builder

and maker is God."

Then heaven is a place prepared by divine hands for every saved soul. Every Christian loves to think of it in this way. It is blessed to know that departed friends and loved ones are in a heavenly place.

Not long since I saw a good mother kneeling over the corpse of a departed daughter weeping bitter tears of sorrow, but rejoicing in the thought of meeting her soon in her eternal home.

I love to think of heaven as a home, not necessarily like an earthly home, where often strife, jealousy, envy, grief, sorrow, pain, sin and great wickedness mar happiness, but like a home of true love and affection, beauty and majestic splendor, where sweet ennobling companionship will be enjoyed.

There we will see Abraham the faithful, Moses the law-giver, Isaiah the greatest of the prophets, Paul the great, and greatest of all our elder brother Jesus, the center of heaven's social circle.

What sweet ennobling companionship this will be. I love companionship of friends here, my loved ones are near and dear here, but they will be more so there. Perhaps mother has gone, the best friend on earth. There you will meet her a better, dearer mother.

Perhaps a friend has gone, there you will meet him a nearer, better friend, and so on will be our companionship there.

There we will know a boundless love. We love only in part here, but there we will love as Christ loves, for we shall be like Him and shall see Him as he is. There we will know in full all the great things. Earthly knowledge is good, but heavenly knowledge is better. O, my friend, are you seeking knowledge? Do you want perfect knowledge? Are you a philosopher or a scientist? If so, you are looking through a glass darkly and will never know in perfect, for there we shall know as we are known by God and shall see Him face to face.

Oh! what perfect knowledge that will be. I want it. I shall have it some sweet day by and bye.

I catch a vision. It is a heavenly host, praising God, singing sweet anthems to His name. The music is simply sublime. The harpers are sweetly singing in magic bliss and time.

The scene is before me now, a lovely thing, it is to meet on high, to dwell forever more in a celestial city. The way is plain, Christ is the door, the truth and the way. Look to Him. He will carry you safely home.

J. B. QUINN.

McComb City, Miss.

At the late election there were three gentlemen elected to the Illinois legislature on the prohibition ticket. They are Alonzo E. Wilson, Clay F. Gaumer and Dan R. Sheen.

The indications are that Mr. Swallow has broken all prohibition records, having received more than 300,000 votes.

## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program—November, 1904.

Programs are suggestive. The introduction of other features, selection of additional hymns, subjects of prayer, etc., are left with the society.

## Subject: Pagan Missions.

Seed Thought: "God's word is full of promises as the heavens are full of stars."

1. Roll Call: Each responding with a scripture promise.

2. Universal Need: Rom. 3:10-17, 23; Acts 16:9-10; Rom. 10:13-15.

The True Work and the Reward: John 5:36; II Cor. 9:6; Matt. 23:23.

3. Calls From Pagan Lands: AFRICA. "There are in Africa 133,000 souls to every Protestant missionary. Who like us can plead from such depths of need for the religion of Christ?" CHINA. "Thirty-three thousand of us die every day, sufficient to bury the entire population of the United States in five years. How much we need Him who came to seek and to save!" JAPAN. "We believe we shall be in God's hand a choicest instrument for missionary service throughout all the east. Help Japan, and you have the key to the Orient."

4. Silent Prayer. Based on the thought "How will I stand at the judgment seat with reference to the millions in heathen darkness?"

5. Leaflet: "Pagan Religions," by Dr. R. H. Graves.

6. Review of Leaflet: Each member mentioning that point which has been most interesting to her.

7. Business, Collection, Etc.: Look forward to "Christmas Offering" for China; send for literature and envelopes if not already in hand. Last year the offering was nearly eleven thousand dollars, an increase of more than two thousand. This year, shall we not aim yet higher?

8. Impersonations: Previous to the meeting have three persons engaged to familiarize themselves with the work of one missionary in China, Japan, Africa, and to speak as his or her representative of what has been accomplished, of the present outlook and needs. (Abundance of material to be found in Convention Report and Foreign Mission Journals.)

9. A Chain of Prayer: For our substitutes on pagan fields, for the success of the "Christmas Offering."

## A Letter.

MRS. J. A. LEE, WESSON, MISS:

Dear Friend and Sister:—The box of goods reached us Nov. 5th inst., Saturday, at 7 p. m. We could not wait until morning, so Judson held the light and we proceeded to open the box.

Six anxious boys stood

with wife, so I begun hand-

out goods, and reading nam-

It would have amused you

have seen the little boys stand-

ing with shoes and suits in the

arms. Little Bob had to go

sleep with his cap on and

shoes in his arms. By this time

last bell had rang at the church,

so I ran down to the church,

a good service, none went

me. After church came home

and all was up but little Bob

got the Bible, all sat down

in deep study. I read the

Ps. and tried to thank God

for his blessings to us.

prayed for you all, while

never expect to have the pleasure

of meeting you all on earth

we think we will see Jesus cross

you all, and hear him say: "As

much as ye did it unto one

of the least of these My brethren,

ye did it unto Me."

Sister, I fail to find words to

express our gratitude but please

take the will for the deed. Every

thing fits well except the old

boy's suit, it was a little

small. My boys were all out

church yesterday in their new

clothes, and they looked

pleased. It did me good to look

at them. I think I have

boys, none church members

cept the oldest one. I hope

all will pray for my boys, they

are so good to their mama.

Give our love to all who

sisted in sending goods. My

missionary and his family

happy, and have plenty to keep

them warm this winter. My

medicine came in good place.

We all had bad colds from

recent cold spell. Thanks to

druggist. May God bless you

all, and bless your husband

who is pastor (I presume) of

noble church at Wesson. We

and boys all join in with me

saying, God bless you all.

J. J. WARD.

## YOU HAVE NO FRIENDS.

in any town or community but will be greatly interested in a household remedy that is now being used extensively throughout the United States as complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one day is necessary. Write at once to the Vernal Remedy Company, LeRoy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmatoria (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

## A Texas Wonder.

## Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Dothen, Ala., April 24, 1899.

Mr. I. R. Young, Dothen, Ala.—Dear Sir—This is to certify that I received great relief from the bottle of Hall's Great Discovery, which I bought of you. In fact I do not think there is anything to equal it. I was troubled for about two months with lame back and after taking one half bottle I consider myself cured. Yours truly,

J. J. WILLIS.

Without  
MACBETH on it  
what can you  
expect of a  
lamp-chimney!

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

## SICK HEADACHE

## For Twenty Years.

## CURED BY PANOL.

Mrs. E. Hutchinson, Ott's Mill, La., says: "Forty-two years I was a sufferer with sick headache. Was confined to my bed three or four days every month. I could get nothing to relieve me until two years ago, when I commenced using Panol. I have never had one of those spells since. If I feel any of the old symptoms at any time, I take Panol two or three days and am all right. It has given me health and strength that I did not expect to have any more. It is certainly a great blessing to suffering women—pleasant to take and sure to cure."

For tired and run down women, for impaired digestion in both sexes, of all ages and at all times, and for disordered conditions of the nervous system,

## PANOL

is easily without a rival or a peer.

Pleasant to take as lemonade, harmless always, cures when all else fails.

50c. Six for \$2.50.

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Royaline Medicine Co., Ltd.,  
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## RHEUMATISM.

I will guarantee to cure any case of rheumatism. I do not ask you to send me one cent. Send me your name and address.  
Chas. L. Frye, 74 Lincoln St., Boston, Mass.

THE C. F. SAUER CO.'S GREAT VICTORY. Sauer's Flavoring Extracts have just been given the highest award and medal by the World's Fair judges. The C. F. Sauer Co. are pioneers in the Extract business, and have made this brand—Sauer's Extracts—famous all over the country, for uniform quality, absolute purity and fine flavor. They have received six highest awards and medals, and the sale of these goods exceed that of any other two brands combined in the United States.

## A Southern Woman

in the eyes of

## A Southern Man

is the world's most precious treasure. Can you afford to let her experience want and privation? While you live you can stand between her and penury. When you die the Penn Mutual Life Insurance Company will take your place. It stands by you and yours. We insure by mail. Home office 921 Chestnut St., Philadelphia.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

P. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.  
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## The First Baptist Church in America

BY T. A. J. BEASLEY.

There is no one who knows his first letters in history who will claim that Roger Williams was the founder of the first Baptist church in America. In 1639 Roger Williams was baptized by Ezekiel Holliman and then Williams baptized ten others. This was in March, 1639. In July of the same year, Williams turned secker, abandoned his society which soon came to naught. So Roger Williams was never a Baptist and there is not the slightest proof in history that any one was ever baptized by his society which disappeared in less than five months after its organization. See this for yourself in Cotton Mather's, Crosby's, Adam's, and Backus's histories of the Roger Williams affair. When and by whom was the first Baptist church in America organized? We answer by John Clarke, in 1538. In the minutes of the Philadelphia Association (the oldest association in America) on page 455 we find these words: "When the first church in Newport, Rhode Island was one hundred years old, in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion." Look at it if you please. In the year 1738, the first church in Newport, R. I., was one hundred years old, hence 1638 is the date of its organization. These facts are confirmed by the inscription on Dr. John Clarke's tomb which we give here from Adlam's First Baptist Church in America, page 56: "To the memory of Doctor John Clarke, one of the original purchasers and proprietors of this island, and one of the founders of the first Baptist church in Newport, its first pastor and munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this island from Massachusetts, in march, 1638, O. S. and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid, and became its pastor. In 1651, he, with Roger Williams, was sent to England by the people of Rhode Island Colony to negotiate the business of the colony with the British ministry. Mr. Clarke was instrumental in obtaining the charter of 1663 from Charles II, which secured to the people of the States free and full enjoyment of judgment and conscience in matters of religion. He remained in England to watch over the interests of the colony until 1664, and then returned to Newport and resumed the pastoral care of his church. Mr. Clarke and Mr. Williams, two fathers of the colony, strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience. He died April 20, 1676, in the 66th year of his age, and is here interred." Here is the epitaph of this noble man of God. Here it is emphatically stated and graven in the rock that Dr. John Clarke came to this island in 1638 and shortly after gathered the church together and became its pastor. Roger Williams believed in religious liberty, but was never a Baptist, and

## THE BAPTIST.

December 1,

## Royal Baking-Powder-Risen

foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

Royal Baking Powder makes the food finer flavored, more tasty, more healthful.

ROYAL BAKING POWDER CO., NEW YORK.

it cannot be shown than any present Baptist church or minister has received baptism by succession from Roger Williams. We have shown from history that there was a regular Baptist church in America one year before Roger Williams organized his society. Let it be remembered that Dr. John Clarke was baptized and ordained by a Baptist church in London, Eng., and that all this occurred before 1641. See D. B. Ray's Bap. Suc. p. 63 and Cramp's Hist. Bapt. p. 478. We would not pluck one wreath from any brow on which it belongs, but "let honor be given to whom honor is due."

Ecrn, Miss.

One day a returned soldier who had followed General M. P. Lowrey four years, rode out into his farm looked about him, and said to himself: "My crops are all that I could ask and my acres are many. I have a beloved wife and obedient children in a happy home. In fact everything goes well with me. God is good to me. I ought to be a better man and do as he wants me to do." He got off his horse and down on his knees between the rows of corn and gave himself to God in penitence toward him and in faith towards Jesus Christ. He was saved then and there. The goodness of God led him to repentance. Paul says it is designed and suited to such work. If in this year of manifold and varied prosperity men would meditate upon God they too would be led to repentance and faith, to love and service.

There was joy in the discovery. A little boy who learned to read writing and whose father did not attend church and was not exemplary in his conduct at home, one day was looking into his mother's trunk, and found and made out an old letter. He ran into the house to his mother, with the letter in his hand, and exclaimed, "Oh mother, papa is a Christian. I found his religion in your trunk. I am glad papa did not lose his religion; you kept it for him." She is not the only woman who tries to keep the husbands' and father's religion in this way, and in many others.

### "Can't" Again.

Bro. W. E. Farr has referred to "Mr. Can't" who says he "can't" take THE BAPTIST because he "just can't." And then Brother Farr tells off on "Mr. Can't" Says he knows "Mr. Can't" has spent over five dollars for whisky recently and then says "no wonder!"

Thus we become acquainted with "Mr. Can't." This "fellow" also lives in other quarters, and when asked to take THE BAPTIST, said: "I can't." He had a few days before taken in the show "with his wife and all the children and spent anywhere from five to ten dollars." THE BAPTIST costs two dollars and is worth just one thousand times more to any home than forty shows. But "Mr. Can't" hasn't yet recognized this truth and "there's the rub." Could some body of rubbers rub this truth into "Mr. Can't" it would result in much good to "Mr. Can't" and his family. Let some person prescribe.

J. E. PHILLIPS.

Not long since one of the truest, purest and best women among us departed to be with Christ. Towards the close of her earthly life she was a calm, patient and trustful sufferer. During an intimate pastoral relation of nearly a decade, I never heard a word from her or saw a deed in her that was not pure and salutary. I bless God for the influence of her character and living on my own life. I was her pastor, and she was God's angel, messenger, unto me.—Pastor.

J. R. Solomon of Senatobia, Miss., a representative of the Frisco Town Site Co., in Oklahoma and I. T., also, agent of the Security Mutual Life Insurance Co., paid us a pleasant visit this week.

The editor acknowledges an invitation to the marriage of Miss Laura Louise Nicholson of Durant, to Rev. Selus Estol Tull of Kosciusko, on Dec. 8 at 3:30 o'clock in the Baptist church, Durant, Miss.

1904.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

### Hudson.

To whom will death not come and for whom has death regard?

The grim monster has come into the home of Brother and Sister Hudson, of Caseyville, Miss., and claimed as victims of his own, two of their promising sons.

On August the 26th, their oldest son, Tilden, aged 28, relinquished his claims on this life and passed into the realities of the greater. For months he wrestled patiently with lingering disease and when death came it was a deliverer instead of a conqueror.

Less than two weeks later, "Dink," the youngest son, aged 21, succumbed to the dreaded fever and sadly, though triumphantly, laid his armor down and fell asleep.

"It was not in cruelty, it was not in wrath

The reaper came that day,  
But an angel visited the green earth,  
And took the flowers away."

The lives of these young men were most promising, and why God saw fit to take them away so young, we are not able to understand. But of this we are confident, that He knew best for them and us, and has done all things well.

As children, they were loving and kind to father and mother, and were bright stars of hope and joy in the sky of their happiness.

As brothers, they were true and faithful, loving and loved to and by their sisters and brother, and since those ties were so strong, no wonder the severing has caused such pain in the hearts of those most dear.

As friends, they were unselfish and true. Their company was desired, for it was always pleasant. Their conversation was helpful, for it was always pure.

Their honesty and integrity were unquestioned, and confidence in them was never betrayed. Those who knew them best were those who loved them most. So deep were their lives rooted in our hearts, that no wonder the uprooting has caused such affliction. But God reigns and He will cure. The joy their living brought He gave, and the sorrow their dying wrought He will take away. So friends who mourn their death, God took them, then 'twas no mistake. Therefore, no longer regret it. Use Him as the companions they would have been. "He loves you too much to forsake you or give you one trial too much."

"Not for the dead in Christ we weep,  
Their sorrows now are o'er,  
The sea is calm, the tempest past,  
On that eternal shore.

"Their peace is sealed, their rest is sure,  
Within that better home.  
Awhile we weep and linger here,  
Then follow to the tomb."

PASTOR.

Died at Clinton, Miss., Nov. 23, 1904, the infant daughter of brother and sister P. S. Stovall. For three months the

little one has suffered, but the Lord took it to be comforted and cared for in his presence. Like David the dear parents can go to her though she cannot return to them. They know and feel the comfort of the Father's love and the Lord's grace.

P. I. J. J.

### J. I. Chambliss.

On October 2d, death visited the home of Bro. J. I. Chambliss and his wife, his spirit home. Bro. Chambliss was born Dec. 17, 1848, having been a member of New Hope Baptist church for a number of years, therefore he is

Resolved 1st, That in his death his family has lost a kind father and husband, the church an active worker.

Resolved 2d, That we extend our deepest sympathy to his beloved family and commend them to him who alone can give comfort.

Resolved 3d, That while we gently deplore the death of our brother, we humbly submit to the will of God who in his infinite wisdom doeth all things well.

Resolved 4th, That a copy of these resolutions be sent to the bereaved family, a copy sent to THE BAPTIST for publication and a copy be spread on the minutes of this church.

D. J. Hoke,  
R. H. Smith,  
P. T. Gamble,  
Mrs. M. E. Morrison,  
Eld. N. F. Meeks.

### S. P. Perkins.

On Oct. 7th the angel of death visited the home of our beloved brother and deacon S. P. Perkins and bore his spirit to God who gave it. Bro. Perkins was born April 30, 1868. He was a consistent member of New Hope Baptist church for about twenty-four years, having only missed four conference meetings.

Resolved 1st, That in the death of Bro. Perkins his family has lost a devoted husband and father, the church a valuable member and a bright and active worker for the Lord.

Resolved 2d, That while we gently deplore the loss of our brother, we humbly submit to the will of him who is infinitely wise and doeth all things well.

Resolved 3d, That we extend our deepest sympathy to his bereaved wife and family and commend them to him who alone can comfort.

Resolved 4th, That a copy of these resolutions be sent to the bereaved family, a copy be furnished THE BAPTIST and a copy be spread on the Church Record.

D. J. Hoke,  
R. H. Smith,  
P. T. Gamble,  
Mrs. M. E. Morrison,  
Eld. N. F. Meeks.

### Jas. Ras Breland.

Mr. James Ras Breland after suffering thirty-four days of typhoid fever died Oct. 14, 1904, at the home of his parents Mr. and Mrs. Colon Breland near Purvis, Miss. He had never made an open confession of Christ as his Saviour. Any one could see that he trusted in his Lord, for when breath was fast he tried to sing "I know that Jesus loves me." Whenever there was any suffering of good work, Jas was there, singing his clear voice in the songs of praise. He loved and was always prompt at Sunday school. He was not of the wild and frolicsome nature; he was meek and

## THE BAPTIST.

and kind; he wore a bright smile on his face all the time and when he saw any one in trouble or afflicted he was ever ready to lend a helping hand and speak words of cheer. He was brought up by Christian parents. The early childhood training of his sainted mother was stamped deep upon his heart and he never forgot it in his short life. He was 19 years 5 months and 21 days old.

Peaceful be thy silent slumber,  
Peaceful in the grave so low,  
Thou no more will join our  
Number, thou no more our  
Songs shall know,  
Yet again we hope to meet thee  
When the days of life is fled,  
Then in heaven with joy to  
Greet thee where no  
Farewell tear is shed.

MRS. ALICE R. ANDERSON.

### Resolutions.

Rooms of the Convention Board of the Mississippi Baptist Convention, Jackson, Miss., Nov. 23rd, 1904.

Whereas, our beloved friend, brother and co-worker, Zachary Taylor Leavell, has entered into the rest prepared for the people of God, and

Whereas, this Convention Board desires to express and place on record a sense of its appreciation of its great loss, therefore,

Resolved, That in the death of Brother Leavell each member of the Board experiences a keen personal bereavement by the departure from us of a much loved brother and dear friend; the Board, as such, has lost its oldest member, in service one who was wise in counsel, faithful and efficient as an officer, genial in intercourse and Christlike in spirit and life.

Resolved, That the loving sympathy of the Board be extended to our bereaved and beloved sisters, the wife and daughters of our departed brother.

Resolved, That these resolutions be spread upon the minutes of this Board, on a page set apart for that purpose, and that a copy, signed by the Recording Secretary, be sent to the family of the deceased.

W. F. YARBOROUGH,  
JNO. T. BUCK,  
W. P. PRICE,  
Committee.

### J. F. Kernop.

J. F. Kernop, a very useful member of Good Hope Baptist church of Madison county, Miss., died on the 10th inst. after an illness of several weeks. He was born in Kemper county, Miss., April 22, 1842. He united with the church upon profession of faith in 1858 or '59. Was a good soldier in the Confederate army. A peace-maker in church and community, faithful to the church, to his family and to his God; a true friend and safe counselor for his pastor. Happy is the peace-maker. May God's blessings rest on the bereft family.

W. P. DORRILL,  
Dossville, Miss., Nov. 18, 1904.

### Married.

### McCoy-Singleterry.

At the home of Mr. and Mrs. Z. P. Holiday, Nov. 20, 1904, Mr. Z. M. McCoy and Miss Willie Singleterry were united in marriage by H. T. Lewis. We wish for them long and happy lives.

H. T. LEWIS.

### Doty-Tackett.

At the bride's home in Richmond, Holmes County, Miss., Nov. 16th, 1904, Mr. E. Q. Doty and Miss Sallie B. Tackett were united in marriage, J. T. Ellis officiating.

### Cooper-Teague.

In Durant, at the home of the bride's mother, at 10 a. m., Oct. 30th, 1904, Mr. Lofton Cooper and Miss Myrtle Teague, J. T. Ellis officiating.

### A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

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B 30cts.—10 "Holiday cards" and booklet.

C 23cts.—20 exquisite designs, heavily embossed.

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E 75cts.—50 handsome embossed cards.

F 35cts.—15 dainty folding cards.

G 32cts.—10 artistic folders and novelty.

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KIMBALL (pipe),  
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CLOUGH & WARREN,  
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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home is the very corner-stone of all civilization.

tion, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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# 450

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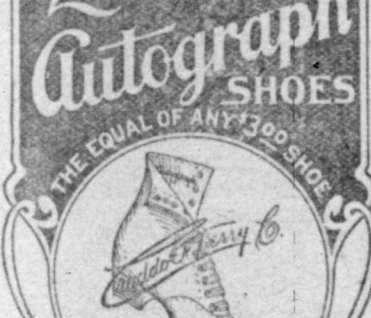
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MOBILE, JACKSON & KANSAS CITY

North Bound--Daily.

Stations. No. 2. No. 1.

Lv. Mobile.....7:00am 4:00pm

" Orchard.....7:27 " 4:27

" Crusier.....7:33 " 4:33

" Semmes.....7:40 " 4:40

" Wilmer.....7:57 " 4:57

" Latonia.....8:12 " 5:12

" Brushy.....8:19 " 5:19

" Donovan.....8:26 " 5:26

" Evanston.....8:35 " 5:35

" Eubank.....8:41 " 5:41

" Bexley.....8:59 " 6:00

" Merrill.....9:11 " 6:12

" Leaf.....9:28 " 6:29

" McLain.....9:42 " 6:45

" Little Creek.....9:47 " 6:50

" Beaumont.....10:02 " 7:03

" Hintonville.....10:23 " 7:25

" Richton.....10:40 " 7:44

" Loper.....10:58 " 8:03

" Ovette.....11:12 " 8:18

" Ellisville Jet.....11:40 " 8:45

Ar. Laurel.....12:08 " 9:15

South Bound--Daily.

Stations. No. 1. No. 2.

Ar. Mobile.....6:30pm 11:30am

" Orchard.....5:59 " 11:02

" Crusier.....5:53 " 10:55

" Semmes.....5:46 " 10:47

" Wilmer.....5:29 " 10:32

" Latonia.....5:13 " 10:16

" Brushy.....5:01 " 10:04

" Donovan.....4:55 " 9:57

" Evanston.....4:47 " 9:49

" Eubank.....4:41 " 9:43

" Bexley.....4:24 " 9:27

" Merrill.....4:14 " 9:17

" Leaf.....3:57 " 8:52

" McLain.....3:43 " 8:39

" Little Creek.....3:38 " 8:30

" Beaumont.....3:21 " 8:15

" Hintonville.....3:03 " 7:55

" Richton.....2:46 " 7:38

" Loper.....2:28 " 7:20

" Ovette.....2:14 " 7:06

" Ellisville Jet.....1:46 " 6:38

Lv. Laurel.....1:18 " 6:10

North Bound.

No. 2--Daily.

12:43pm Ar. Mossville.....Lv. 12:43pm

1:06pm " Stringer.....Lv. 12:50pm

1:33pm " Bay Springs.....Lv. 1:18pm

2:19pm " Montrose.....Lv. 1:51pm

2:48pm " Roberts.....Lv. 2:20pm

3:20pm " Newton.....Lv. 2:52pm

Hattiesburg Branch.

North Bound.

Daily except Sunday.

No. 24.

Lv. Beaumont.....10 10am 7 10am

" Wingate.....10 45am 7 25am

" New Augusta.....11 00am 7 30am

" Mahomed.....11 15am 7 45am

" Ragland.....8 02am

" McCallum.....12 05pm 8 12am

Ar. Hattiesburg.....12 50pm 8 55am

South Bound.

Daily.

No. 5.

Ar. Beaumont.....8 05am 5 00pm

" Wingate.....7 49am 4 25pm

" New Augusta.....7 42am 4 05pm

" Mahomed.....7 34am 3 49pm

" Ragland.....7 18am 3 02pm

" McCallum.....7 09am 2 40pm

Lv. Hattiesburg.....6 48am 2 00pm

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The December Delineator, with its message of good cheer and helpfulness, will be welcomed in every home. The fashion pages are unusually attractive, illustrating and describing the very latest modes in a way to make their construction during the busy festive season a pleasure instead of a task, and the literary and pictorial features are of rare excellence. A selection of love songs from the Wagner Operas, rendered into English by Richard de Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place, and a chapter in the Composers' Series, relating the Romance of Wagner and Cosima, is an interesting supplement to the lyrics. A very clever paper entitled "The Court Circles of the Republic," describes some unique phases of Washington social life is from an unnamed contributor, who is said to write from the inner circles of society. There are short stories from the pens of F. Hopkinson Smith, Robert Grant, Alice Brown, Mary Stewart Cutting and Elmore Elliott Peake, and such interesting writers as Julia Magruder, L. Frank Baum and Grace McGowan Cooke hold the attention of the children. Many Christmas suggestions are given in needlework and the Cookery pages are redolent of the Christmas feast. In addition, there are the regular departments of the magazine with many special articles on topics relating to woman's interests within and without the home.

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"There is no reason why young people should not cultivate each others acquaintance from behind the hymnbook. We are glad to have them come to church on any pretext. Flirting is as good an excuse as any. That is how I first became interested in going to church."

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What is your opinion?

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"The mission of the church," says another clergyman, "is twofold—a spiritual mission and a social mission. We have got to offer to our boys and girls the same social attractions we offer the elders, and if they make use of their advantages for a little harmless flirtation, why, we must remember that they are boys and girls and that is their nature."

How about that?

We want to know what the readers of THE BAPTIST have to say about this. We, therefore, offer two cash prizes of \$10, each in gold for the two best opinions, one for and one against, the opinions not to consist of over 25 words. With your opinion send a silver dime or 5 two-cent stamps for a trial subscription to THE WOMAN'S HOME JOURNAL, the brightest low-priced publication in America today. This question will be discussed thoroughly in the December issue of THE JOURNAL. Send your opinion with 10 cents today.

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Ar. Gulfport..... 11:00 a. m.  
Daily except Sunday.

Ar. Laurel..... 2:15 p. m.  
Ar. Columbia..... 11:30 a. m.  
Ar. Silver Creek.....

No. 4. Lv. Gulfport..... 7:20 a. m.  
Lv. Hattiesburg..... 10:35 a. m.  
Ar. Jackson..... 2:00 p. m.  
Daily except Sunday.

Ar. Columbia..... 11:30 a. m.  
Ar. Laurel..... 2:15 p. m.  
Ar. Silver Creek..... 7:05 p. m.

No. 3. Lv. Jackson..... 3:35 p. m.  
Lv. Hattiesburg..... 7:10 p. m.  
Ar. Gulfport..... 10:00 p. m.  
Daily except Sunday.

Ar. Laurel.....  
Ar. Columbia.....  
Ar. Silver Creek..... 7:05 a. m.

No. 6. Lv. Gulfport..... 3:45 p. m.  
Lv. Hattiesburg..... 7:00 p. m.  
Ar. Jackson..... 10:20 p. m.  
Daily except Sunday.

Ar. Columbia..... 7:45 p. m.  
Ar. Laurel.....  
Ar. Silver Creek.....

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